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621 others. Each householder in the mand has his own cattle, which he can dispose of
234 absolutely, and their milk is kept for his use; but the whole mand herd graze together, tended generally by the village *pūjāri* (priest), who milks them morning and evening in the monsoon months, and morning only at other times. The milk of all is kept in one dairy-house, which none may enter but the *pūjāri*.

421 Each family has a recognised head, in whose name the Government grazing
428 *pattā** is made out. On the death of the head the eldest son generally succeeds. One old Toda, however, when I asked him which of his sons would take his place, replied,
592 "the wisest." (Compare *Menu*, Chap. IX., Sec. 117:—"Let the eldest have a double "share, and the next born a share and a half, *if they clearly surpass the rest in virtue* "*and learning*." Sir W. Jones' translation of the *Institutes* shows that the saving clause of the above section is one of the numerous interpolations by which commentators have attempted to harmonise *Menu's* precepts with modern practice. It is curious to find the same qualification acknowledged by the Todas). The father's property is equally divided among all his sons, but the house goes to the youngest, upon whom falls the duty of supporting the females of the household.

181 The Todas are a purely pastoral people. They have large herds of buffaloes, and
177 depend for support on their produce, with the addition of the *gūdu*,† which they levy in kind from Badagas and Kotas. Labour of any kind they hardly ever attempt;
651 indeed so entirely incomprehensible is the notion to them, that when, on one occasion,
461 an unlucky mistake about the ownership of some buffaloes committed an old Toda to jail, it was found impossible to induce him to work with the other convicts, and the authorities, unwilling to resort to harsh measures, were compelled to save appearances by making him an overseer.

313 Of late years one or two have taken contracts to fell wood,‡ but the result has not been satisfactory to the employers.

531 The women do a coarse kind of embroidery with blue and red thread procured from
294 the low country, for ornament to some of their cloths. They use the Nilagiri nettle for stitching their cloths, and English needles; formerly their needles were made by the Kotas. They also cook and fetch water, the men fetch firewood. Whether they live
262 entirely on grain and milk seems doubtful. They admit that they at one time used to eat their male buffalo calves, but deny vehemently that they do so now, having apparently imbibed from their Hindu neighbours an idea that the practice is disgraceful. It is suspicious, however, that the skins of buffalo calves are found in their

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* *Pattā*, commonly spelt *puttah* or *pottah*, is a document given by the Collector or Chief Revenue Officer of a district, however styled, to a landholder or other person having rights connected with the land, specifying the conditions on which the land is held, or the nature of the rights.

† *Gūdu*.—Name known among the Hill tribes for the annual gift of grain made by the cultivators to the Todas; said formerly to represent about $\frac{1}{16}$ or an $\frac{1}{8}$ or $\frac{1}{4}$ of the gross produce. *Gūdu*, Canarese for *basket, nest*. The Badagas, after threshing in their fields, bring the grain to the *Kēri* (terrace in front of their houses), and measure it off by baskets before they store it in the granary beneath the *Kēri*. One basket or *Gūdu* out of so many is set apart for the Todas.

‡ See letter to Government appended to Preface. It was said that some Todas worked on plantations, but on further inquiry this was found to be a mistake.—*Editor*.

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These scars are produced by burning the skin
304 [824] [234] [155] with red-hot sticks of *Litsæa Wightiana* (the sacred fire-stick). The Todas believe that the branding enables them to milk the buffaloes with perfect ease, or as Dr. Rivers puts it, that it cures the pain caused by the fatigue of milking. "The marks," he says, "are made when a boy is about twelve years old, at which age he begins to milk the buffaloes." About the fifth month of a woman's first pregnancy, on the new-moon day, she [843] goes through a ceremony, in which she brands herself, or is branded by another woman, by means of a rag rolled up, dipped in oil and lighted, with a dot on the carpo-metacarpal joint of each thumb and on each wrist.

142 The women are lighter in colour than the men, and the colour of the body has been aptly described as of a *café-au-lait* tint. The skin of the female children and young adults is often of a warm copper hue. Some of [302] the young women, with their raven-black hair dressed in glossy ringlets, and bright glistening eyes, are distinctly good-looking, but both good looks and complexion are [145] short-lived, and the women speedily degenerate into uncomely hags. As in Maori land, so in Toda land, [562] one finds a race of superb men coupled to hideous women, and, with the exception of the young girls, the fair sex is the male sex. Both men and women cover 291 their bodies with a white mantle with blue and red lines, [439] called putkūli, which is purchased in the Ootacamund [531] bazar, and is sometimes decorated with embroidery worked by the Toda women. The odour of the person 147 of the Todas, caused by the rancid butter which they [294] apply to the mantle as a preservative reagent, or with [237] which they anoint their bodies, is quite characteristic. [302] With a view to testing his sense of smell, long after our return from Paikara, I blindfolded a friend who had accompanied me thither, and presented before his nose

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262 the hill-sides. The Todas scornfully deny the use of
[832] aphrodisiacs, but both men and women admit that they take sālep misri boiled in milk, to make them strong. Sālep misri is made from the tubers (testicles de chiens) of various species of *Eulophia* and *Habenaria* belonging to the natural order Orchideæ.

252 The indigenous edible plants and pot-herbs include
262 the following:—

(1) *Cnicus Wallichii* (thistle).—The roots and flower-stalks are stripped of their bark, and made into soup or curry.

(2) *Girardinia heterophylla* (Nīlgiri nettle).—The tender leafy shoots of vigorously growing plants are gathered, crushed by beating with a stick to destroy the stinging hairs, and made into soup or curry. The fibre
[824] of this plant, which is cultivated near the mands, is used
[994] for stitching the putkuli, with steel needles purchased in
[1178] the bazar in lieu of the more primitive form. In the
[943] preparation of the fibre, the bark is thrown into a pot of boiling water, to which ashes have been added. After a few hours' boiling, the bark is taken out and the fibre extracted.

(3) Tender shoots of bamboos eaten in the form of curry.

(4) *Alternanthera sessilis.*
Stellaria media.
Amarantus spinosus.
Amarantus polygonoides.
} Pot-herbs.

262 The following list of plants, of which the fruits are eaten by the Todas, has been brought together by Mr. K. Rangachari:—

Eugenia Arnottiana.—The dark purple juice of the
[302] fruit of this tree is used by Toda women for painting
[386] beauty spots on their faces.